

The MESSENGER

of
OUR
LADY
of
AFRICA



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MISSIONARY GUILDS OF OUR LADY OF AFRICA

A Mission Guild of Our Lady of Africa is established to help the Missions under the special protection of Our Lady, Queen of Africa. Just as every other guild or club, there must be a President and other officers. There must also be promoters, who try to get as many members as possible.

The members of the Guild promise to contribute a certain small amount for Our Lady's Missions every week. As a reminder of their promise and at the same time to facilitate the putting aside of this small sum, the members, at their enrollment in the Guild receive a little bag in which they may keep their weekly offering. At the close of every ten weeks, the promoters collect the total for the missions.

A meeting is called for the promoters to give in the offerings of their members, which is then sent to the Sisters. This meeting may also be a little social gathering for the promoters.

Who would miss five or ten cents a week? However, this sum, although small in itself, when donated by a number of people each week, becomes no less than a fortune in Mission land.

Who can estimate the number of hearts, living tabernacles, in which God will reign simply because a nickle or dime was put aside each week for the missions? And who can conceive the reward that Our Lady of Africa will obtain from her Divine Son for those who help to extend His Kingdom among the Mohammedans and pagan Africans.

SPECIAL FAVORS ARE GRANTED TO PROMOTERS BY THE HOLY SEE

A plenary Indulgence may be gained under the usual conditions on:

- (a) the day of their enrollment as promoters.
- (b) the following Feasts: Immaculate Conception, Saint Augustine, Saint Monica, Saint Peter, and Saint Francis Xavier.

The Masses said for promoters after their death at any Altar will procure for their souls the same favors as if the Masses were said on Privileged Altars.

FOR ORDINARY MEMBERS

Three Masses are said every month for the living and deceased members. Moreover, they share in the apostolic labors of all the Sisters of the Congregation and in the prayers said for them in all the convents of the Congregation.

For information about vocations, write to our American Postulate:

Reverend Mother Superior

319 Middlesex Avenue, Metuchen, New Jersey.

SPIRITUAL ADVANTAGES

Three Masses are said monthly for the living and deceased benefactors of the Congregation of the Missionary Sisters of Our Lady of Africa. Moreover, they share in the prayers and apostolic labors of over thirteen hundred White Sisters, who are working in the African Missions; and in the prayers and acts of self denial that the Natives, so willingly, offer up daily for their benefactors.

To avoid the Mission unnecessary expense, kindly notify us immediately of a change of address. If you do not, the postal authorities will tax us for their notification.

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THE MESSENGER OF OUR LADY OF AFRICA is edited and published bi-monthly with ecclesiastical approbation by the Missionary Sisters of Our Lady of Africa (White Sisters), Metuchen, New Jersey. Annual subscription, \$1.00. Entered as second class matter December 15, 1931, at the post office of Metuchen New Jersey, under the Act of March 3, 1879.

Vocations

SOONER or later we must face the task and responsibility of choosing our life-work. We know that God in creating us endowed us with certain faculties of mind and heart, which we must use for the promotion of His greater honor and glory. In all this there was nothing of chance; all the various necessities of life were foreseen, and the Lord has amply provided us with all that is needful to attain the end for which we are created. Hence our happiness here and our welfare in eternity will depend upon our faithful and complete fulfilling the plans of God.

Generally speaking, there are three states of life to which God calls His creatures: married and single life for the persons living in the world; then the religious life, either as priest, brother or sister, to carry on the work of the Church for the salvation of souls in the lines of work marked out as the real and proper sphere of activity for each particular Community. If we are to have peace and comfort in life, that to which we are entitled and which comes to us from the consciousness of having done our duty and our fulfilling God's Holy Will, it is to be found only when we are in our proper element.

If God has called a young lady to enter married life, how can she find peace in the life of a Sister, wherein the practices and laws binding her in conscience are just contrary to the instincts placed in her soul? On the contrary, if she is called to be a nun, she has within her all that is necessary for the discharge of her duties; there alone will she find what is congenial to her tastes and there alone can she do her best work. If God has called a young girl to the religious life, she needs the help of the vows and community life to save her soul; the divine office, daily Mass, meditation, frequent confession, rosary and prayer are to her the very life of her soul. It is not said that it is impossible to save our soul if we are not in our proper vocation.

Many faithful, loving and youthful souls



have heard and still hear the Master's call — these vocations must and can be fostered if the Church is to survive. The simplest way, as well as the most efficacious is by prayer. Some young girls of to-day hear the call of Christ, they hesitate, doubt at times, fear to understand and to answer, they may perhaps struggle and even object to this appeal. They may try to stifle the promptings of their heart to give themselves wholly to God and souls This call to the Apostolate is a gift. It is His sanctifying grace, His supernatural strength and courage, His Divine life which will enable them to leave all things to follow Him, to deny oneself, to take up our daily Cross and after years of training to grow more Christ-like.

If we really realize Who is calling, inviting, preparing and always ready to help and reward us eternally, all doubts would disappear and with an energetic will, we would answer: "Lord, here I am, send me to help in the extension of Thy reign in Souls." 1,000,000,000 of heathen souls in foreign climes and at home are pleading, begging to know, to love Christ and to share in the fruits of His Redemption.

To help redeem these souls, Missionaries are needed. God has gifted each and every one of us. These talents need special preparation, for the work of saving souls, which takes place during the postulate and novitiate.

The time of probation is both sweet and austere. Sweet as regard to the religious training, for virtue is mild, patient, and prudent; easily acquired by generous and devoted souls who love God and find satisfaction in prayer, recollection and work.

The time of probation may also be austere, for the Missionaries must be prepared to deprive themselves of the comforts they enjoyed at home and be ready to embrace a life of action.

By Faith and the grace of God the postulant will let herself be trained and transformed into instruments capable of leading souls to Christ.

May Our Blessed Mother during Her month, sow the seed of vocation among many generous souls who will follow Our Lord into the desert and the hills to reach the lost sheep, those who have not yet heard His voice.

A Two-Fold Ceremony

OUR TWO postulants who left us in March, now hail from the Quebec Novitiate with their new names: Sr. M. Frances Cabrini (Miss Florence Mar-

kano, Metuchen, N. J.) and Sr. M. Kateri Tekakwitha (Miss Catherine Meagher, Brooklyn, N. Y.)

Novitiate, Quebec, May 1st, 1941.

It all began on the eve with the final recommendations, as Sister M. Frances Cabrini writes. We slept, but I think with one eye open, only to hear the morning bell and "Benedicamus Domino." —Yes, we said a fervent "Deo gratias," for "This is the day the Lord hath made . . ."

We were up, ready and in the Community sooner than expected — it seemed ages before our Mistress entered to give the last touch to our bridal attire.

Then kneeling, as prudent virgins, we received a lighted candle and proceeded to the Chapel where we were greeted with the hymn "Jesu Corona Virginum," this was in honor of our elder Sister who was to take her Final Vows.

It was the Very Reverend H. Cote, Provincial of the White Fathers who presided the ceremony which began by the usual question: "Sisters, what do you desire?" first addressed to us postulants, then to the Perpetual Profess Sister-to-be. Holy Mass started during which we received Our dear Lord, words cannot express this meeting . . .

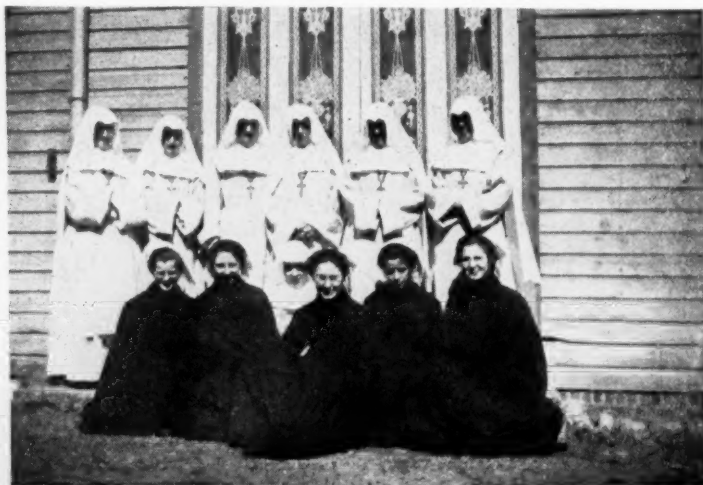
At the close of the Mass, the Very Reverend Father gave a beautiful sermon on the Blessedness of the Religious Life, — Its Joys, — Its Crosses, — the Sacrifice of Our Dear Parents . . . It was followed by a last interrogation.

As we persisted in our desire, our habits were blessed and each in turn came forward and kneeling received the long coveted white religious habit. We then proceeded to the Community room, most gladly exchanging our bridal dress for our cherished treasure and returned to the Chapel for our short white novice's veil, a crown of white roses, and our name.

It is quite impressive to hear: "My daughter, thou shalt forget thy name and thy father's house and henceforth be called Sr. Mary" These words are taken from Holy Scripture. They may sound hard, but we know that they are not to be taken literally. Oh! and how we feel that the better we give ourselves and our love to Jesus, the better and more truly we love our dear ones.

The postulants, now full fledged novices, our elder Sister, advanced to the foot of the altar, knelt and her right hand on the Holy Gospel took her engagement until death. She signed her Vows then and there, was clothed with the black mantle and black veil, and crowned with hawthorn.

Our hearts overflowing with gratitude to Almighty God, at the first strain of the Te



Deum, we all prostrated before the altar to rise again thankful for all of God's past graces and confident in Him for our African future.

Yes, "In te Domine speravi, non confundar in aeternum."

Sister M. Kateri Tekakwitha also wrote giving the names of the May 1st novices. They were eight to take the Habit, which brings the number of Novices for the

North American Novitiate to twenty-six. A group well worth taking into account — yet so few compared to the demands for missionary Sisters for Africa . . .

The Impressions of a Novice's Mother

We quote now from a letter of Sr. M. Kateri Tekakwitha's Mother.

Brooklyn, N. Y., May 4th, 1941.

Well Mother, I went to Quebec, a sudden impulse came to me Tuesday afternoon to go, so then and there I took advantage of it, packed a little overnight bag and went on my way. Mr. Meagher came to Penn Station with me, got my ticket and saw that I was comfortably settled.

I had a very nice trip; when I reached Quebec, I took a taxi to the Convent and sent a telegram to the folks back home. One of the Sisters looked for accommodations.

Thursday morning I went to Mass and Communion at Blessed Sacrament Church and then to the Convent for the ceremony. What a lovely little Chapel, the Altar was beautiful with Our Lady of Africa so consoling and inviting. The ceremony was grand in its simplicity and very impressive, it will forever remain fresh in my memory.

How happy those young postulants must have felt as they went up to the Altar in their Bridal Veils, it was indeed very inspiring, and I am sure, all present were very happy too.

After the ceremony, I saw F . . . and C . . . they were quite proud in their white habits, lifting them up around them, so as to beware of the least speck, flitting around like Doves of Peace. They were very very happy, and happy too to see me. In the afternoon, I saw them again from 2 to 4, we went outside and took pictures.

I was very glad I went down and I think the girls who are called for such a beautiful vocation should feel highly honored, as it is God and God alone who can give that vocation. And I hope and pray they will be able to reach the end of their long expectations and I know they will, for they do seem very very happy.

OUR BACK COVER

A note of explanation on the cut chosen for this special Vocation Appeal may prove an encouragement both to our Readers and Benefactors as also to our dear Aspirants.

Sister M. St. Phillip, the White Sister here presented will on November 21st of this year celebrate the Golden Jubilee of her religious Profession. Sister was one of that first caravan of Sisters who followed in the footsteps of the White Fathers to the interior of Central Africa's Great Lakes, devoting herself since 1894 to the dear Natives of Tanganyika. The greater number of these years was spent at the Novitiate of the Natives Sisters of Karema.

This picture was taken on the day of the Silver Jubilee of Mama Augustina,

a Native Sister since 1910. Let it be said that Mama Augustina is daughter of a King, born a pagan and baptised only in 1907.

MAGNIFICAT! . . . For He hath regarded the lowliness of His handmaid. . . He that is mighty hath done great things unto me. . .

OBITUARY

Rt. Rev. Msgr. Frey.

Rev. J. Boisselier, W. F.

Rev. A. Berens, W. F.

Rev. E. Chenivesse, W. F.

Rev. A. J. Fleming, Philadelphia, Pa.

Rev. Bro. I. Cornut, W. B.

Rev. Bro. Hippolyte, W. B.

Sister M. St. Claude, W. S., St. Charles,
Algeria

R. I. P.

The Origin of th

IN 1867 one of the most terrible famines in the history of Africa ravaged Algeria. Thousands of Arabs and Kabyles died of hunger. In their despair, parents went so far as to eat their own children. So great was the fear of such a fate, that many a starving child fled from its home and wandered through the streets of Algiers.



Cardinal Lavigerie, then Archbishop of Algiers, seeing the misery to which these poor children were reduced, gathered together the little homeless ones and not only gave them food but also sheltered them in his own Episcopal Palace and grounds. He thus grouped about two thousand children and fearing they would starve to death, after disposing of his own wealth in their favor, he left for France to beg alms in their behalf. In spite of the care of the good Bishop, more than half of the number died; the privations they had already endured having weakened their constitutions.

After the famine, the Venerable Prelate wished to send the children back to their homes but they refused to go, saying he was their Father and they would not leave him. The Cardinal was touched, and trusting that in time he would be able to give the Bread of Life to their souls, he decided to keep the children, but to whom could he entrust them? The religious communities, then existing in Algiers, had all they could do to take care of their own works of mercy in behalf of Europeans.

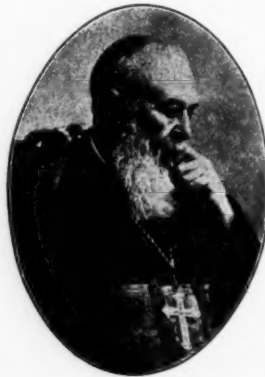
It was then that the illustrious Cardinal conceived the idea of founding the Society of the White Fathers, whose members would devote their lives solely to the natives of Africa. He soon realized, however, that notwithstanding the zeal of the Missionary Fathers, their efforts could not produce satisfactory results because women alone may freely approach Arabian or Mohammedan women, who are strictly secluded under the law of the Prophet. Therefore, the Venerable Prelate founded the Congregation of the Missionary Sisters of Our Lady of Africa, more commonly known as the White Sisters, to aid the White Fathers in instructing and Christianizing the women and through her

the family; through the family, society.

The beginning, like those of all religious foundations, was very hard but courage never failed the first Sisters. They struggled on amid hardships of all kinds and when one day the Founder, seeing the Sisters lacking even the bare necessities of life without any means of helping them, wanted to abandon his project; Mother Salome, by her great zeal and spirit of sacrifice, inspired him with confidence for the future and so saved the existence of the Congregation.

The Sisters were given charge of the girls rescued from the famine. These, a little suspicious at first, studied the Sisters' attitude toward them but when they compared the goodness and kindness of these strange women with the treatment they received in their own homes, they soon perceived something divine in the Sisters' religion and it was not long before they asked to be instructed and baptized.

A few years later the children were old enough to marry, for the Arabian girls



His Eminence Charles M
Cardinal Lavigerie

Venerable
C

Motherhouse of the M
Our Lady
Algiers, No

The Sisters now nu
They have 114 Mi



the White Sisters

are married very young. The Catholic boys instructed by the Fathers chose their wives from among the girls entrusted to the Sisters' care. The first nine marriages took place the same day. After the ceremony the Cardinal, or their Father as the children called him, conducted the newlyweds to a village, which he had prepared in advance for them, and gave each couple a piece of land, a house, oxen and a plough in order to enable them to take care of themselves in the future.

In due time other boys and girls married and the Catholic colony increased. A church was built and the White Fathers and Sisters settled in the village.

Later on other villages were established and the Sisters opened different kinds of workrooms in Algeria and in the Atlas Mountains so as to come in contact with the poor native women and girls to teach them to earn their livelihood and to win them, by their charity, into the Fold of Christ.

Wherever the missions were established a dispensary was also opened where the

natives could come daily to have their wounds dressed and to be relieved of their sufferings. By their devotedness the Sisters soon won the hearts of these poor people and in caring for their bodies were also enabled to do something for their souls. Babies brought to the dispensaries in danger of death, received a passport for Heaven.

As time went on, the Cardinal solicited help and built several hospitals for the natives which he entrusted to the White Sisters and as the newly formed Congregation increased in number, more missions were founded in the Sahara and in Tunisia. But the ardent zeal for souls which devoured the Great Cardinal embraced the darkest spots of the Continent and he obtained from Pope Leo XIII of glorious memory, a decree in which the territory of Central Africa was allotted to his Missionaries.

The White Fathers then pushed their way through the jungles of Equatorial Africa and established their missions around the Great Lakes. When all danger was past they called the Sisters to complete their apostleship among the negro women and children.

After the death of their Founder, the Missionaries entered the Sudan and the Sisters followed in their footsteps.

The White Sisters devote themselves to every work of mercy and charity to the natives of Africa. Their principal works are: Catechism classes and the preparation of children for their First Holy Communion, schools, workrooms, orphanages, asylums for the aged, hospitals, dispensaries, leper asylums, the care of the sick at domicile, visits of charity to the natives, and the formation of Native Sisters.

In such a variety of work each member of the Congregation may find an outlet for her zeal and she may declare, in echo to her Founder: "I have loved everything in Africa!" Cardinal Lavigerie wished his spiritual daughters to be ever mindful of the fact that they are searchers of souls and so a supernatural spirit must vivify all their actions, whatsoever they may be.

To become a White Sister one must have a true vocation, be at least eighteen years of age and not more than thirty-five. A sound mind, resolute and docile character and ordinarily good health are also required.

Gifted persons will find various means of employing their talents and any amount of occupation to satisfy their pious



ables M.
erie

nerable Mother M. Salome
Co-foundress

f the Missionary Sisters of
Lady of Africa
ers, No. Africa

now number over 1,450
114 Missions in Africa



THE ORIGIN OF THE WHITE SISTERS

(Concluded)

ambitions; but they must bear in mind that abnegation of self will, being a most valuable virtue before God, must needs be the principal one for a Missionary Sister. Teachers and nurses are especially needed in the mission field today; however, all sorts of knowledge can be well employed.

The religious training for a White Sister begins by several months of probation in a Postulate. If the aspirants seem fit for the Apostolic Life and desirous of pursuing their missionary career they then become novices. After two years' Novitiate, they take their first vows, which they renew for at least three consecutive years before being admitted to Perpetual vows. There are no lay Sisters in the Congregation; all the members are on the same footing. Common life is a rule.

The religious habit and veil are white; however, outside the mission fields the Sisters wear a black mantle and veil when traveling.

In 1887, Cardinal Lavigerie obtained a laudatory Brief for the Institute and its Rules. The following year a five years' approbation was given; in due time others followed and the Rules were definitely ratified in December, 1909. They have now been revised according to New Canon Law. His Eminence Charles Cardinal Salotti is the present Protector of the Congregation.

The Missionary Sisters of Our Lady of Africa number over fourteen hundred who are working in one hundred eighteen missions in Africa. The number, nevertheless, is insufficient for the millions of souls who are actually pleading for instruction

ACKNOWLEDGEMENTS

RANSOMED A GIRL FOR CHRISTIAN MARRIAGE

St. Dominic's Academy, Jersey City, N. J.

RANSOMED PAGAN BABIES

Bishop McDonnell Memorial High School, Brooklyn, N. Y., 4 babies
Mr. O. Godin, Springvale, Me.
All Saints School, Detroit, Mich.
Most Holy Trinity School, Fowler, Mich., 2 Babies
Josephinum High School, Chicago, Ill., 2 Babies
St. Augustine School, Grade 1, Room 4, Hartford, Conn.
St. Francis Xavier School, Waterbury, Conn., 10 Babies
St. Joseph Cathedral School, Hartford, Conn., 2 Babies
Mrs. M. Burke, Springfield, Mass.
Nazareth Academy, Rochester, N. Y.
St. Agnes Institute, Rochester, N. Y.
Miss C. McSweeney, Hartford, Conn.

FOR THE SUPPORT OF THE LEPERS

Miss Dolores Seiler, Rochester, N. Y.
Mr. Sam Peppard, Richmond, Va.
St. Dominic's Academy, Jersey City, N. J. (5)

TO PROVIDE BREAD FOR THE ORPHANS

Miss M. M. Santori, New York, N. Y.
St. Dominic's Academy, Jersey City, N. J. (5)
Mrs. S. McGlannon, Baltimore, Md.

TO KEEP A SANCTUARY LAMP BURNING

Miss Frances Kulpa, Buffalo, N. Y.
St. Dominic's Academy, Jersey City, N. J. (5)
Mrs. S. McGlannon, Baltimore, Md.
Miss F. Kulpa, Buffalo, N. Y.
Miss E. Pozonke, New York, N. Y.

TO CLOTHE A CHILD FOR FIRST HOLY COMMUNION

Miss A. English, Jersey City, N. J.
St. Dominic's Academy, Jersey City, N. J. (5)
Mrs. S. McGlannon, Baltimore, Md.

and baptism. "The harvest is ripe but the laborers are few." Any young lady who feels called to the mission field will find unlimited scope for her zeal among the natives of the Black Continent.



In one year 10,411 children were prepared for First Holy Communion. These children for the greater number come from outposts of the Mission and must live there several weeks for instruction previous to Holy Communion.

Among the Lepers at Mua

SOME YEARS ago, the government addressed a request to the Vicar Apostolic to open at our Mission a Leper Settlement. Most willingly we complied with the request. The task was new to us only in the sense that instead of nursing them in the different villages where they lived and at the dispensary of the Mission, where they came for treatment, we were to collect them in one centre, to make easier the regular care.

We chose a favorable location for the dispensary comprising three rooms. Some fifty huts surround it. Everything is poor, very poor. Our accommodations cannot compare with those of the Adventist Mission where brick and tin has been used in the making of shelters for the lepers.

We expected to find difficulty in inducing the sick to leave their village, but before the huts were finished we were besieged by hundred of lepers asking for room. Those able to walk, come to us from their homes for treatment. A Sister and two native male infirmarians attend the work. The Natives have not that horror of leprosy which exists among the white races and they have no fear of contagion.

The treatment consists of intra-muscular injections of "Alepol." This is effective but does not cure overnight. The patients are too anxious to recover and too inconstant in taking the means, this certainly is not conducive to a rapid cure. Their poverty and ignorance is astonishing, and pitiful is their misery. If their fate were more widely known surely many hearts would be touched and more would be done to help these unfortunates.

There are different kinds of leprosy; dry leprosy, purulent leprosy and that dreadful form of the disease characterized by the appearance of repugnant blisters on the face. We see it in all its stages, from the first period till the last terrible agony. We witness victims of all ages from the child who already bears the first signs of the affliction to the very old whose waning strength is sapped by it. It is impossible to cure leprosy in its later stages: in the case of a patient who has been ill for years, all we can do is to relieve his pain and keep him clean.

The injecting of the serum requires nerve because the disease causes an almost unbearable stench. When visiting

the lazar-house at Mua one day, I came as the Sister was dressing a patient's sores. It brought back the scene of the good Samaritan. Her features reflected happiness and kindness in the performance of her charitable duties.

The actual nursing of the sick is only one part of the day's work. We cannot hope to have imposing quarters however they must not be unsightly. Cleanliness and order must be maintained and it is no small part of our duties to make the Natives understand its necessity. They have no idea of order or hygiene. Fortunately the native infirmarians, who like to call themselves "doctors" have profited by their training and are a great help to us.

Food is a problem. Most of the sick, especially those whom the disease has deprived of the use of their hands are fed at the lazar-house and it is difficult for us to procure the necessary supplies. We are far from the cities and at the mercy of circumstances; but God is good, we trust in Him and when the harvest is normal we succeed in satisfying the needs of our patients whose hearty appetites are not affected by their state of health.



Among the Lepers at Mua (Concluded)

We dare not think of what a famine would mean, starvation and misery for these unfortunates who come to us for their daily bread!

There is also a school at Mua, the hospital attendant teaches in the afternoon and the men take pleasure in their lessons but the women show no taste for learning, they are too taken up with material things.

The Settlement is also provided with a chapel where a missionary Father says Mass fortnightly, as the lepers are not allowed at the Mission. I need not say that religious instruction is not neglected, it constitutes the principal motive of the Missionary's devotion to his duties, it would be a task ill-done to cure the body and overlook the needs of the soul. Our boarders are given lessons of catechism which they all attend. They learn to pray, even the Protestants of whom there are several, the good reputation of the Catholic mission having attracted them. The Mission is the gate of Heaven for most of them. They are impressed by the kindness which is shown them and they are grateful for it even after they leave.

When a leper is about to die the news spreads rapidly. The other members of the colony send word immediately to the house of the dying man so that his family may remove him from their midst, for they have a horror of death and will not continue to live in a hut where anyone has died. According to their custom the hut should be burnt down; as we cannot afford to allow this we are forced to permit the removal of the dying man much as we would wish to assist him in his last moments.

As we were passing through a Protestant village one day, we were asked to visit a leper. He was near death and in a pitiable state. We asked him why he was not at Mua. "I have just come from Mua," said he, "I was baptized by the Mother Superior. My parents took me away because the others did not want me to die in their midst." We feared lest he had forgotten the religious teachings he had been given while with us, but his mother assured us that he was faithful to his duties. "He is one of yours now," she said.

We visited him several times to encourage him and to bring him some little refreshments. But at Christmas time heavy rains forced us to forego our visits to the sick who were at a distance from the

Mission. When it was possible, our first care was to see Johanny. The disease had reached its last dreadful stage. His entire body was in a state of decomposition and covered with flies. Surely Job, in his affliction could have been no worse than this. We waved the flies away with our hats. Johanny, who appeared lifeless, opened his eyes and said: "At last you have come! How I have longed for this. Every morning my first thought was: 'Will they come today?' Had you forgotten me?" We comforted him and told him of the blessed reward which awaited him, of the resurrection of the body when light and glory would efface the scars of his affliction. "Yes, I know," said he, "and I shall pray for you who have been so kind to me."

His limbs had not fallen away but the flesh was leaving the bones. He never complained. The Native faces suffering in his own way, sometimes he makes a great fuss over some trifling injury but when he is really ill and suffering severe pain he is resigned and even courageous. Our poor Johanny lived for two days in this indescribable state. One night when a deluge of rain must have flooded his poor hut, he passed away.

Contrary to our belief, the leper does not suffer excruciating pain until he has reached the last stages of the disease. The rainy season aggravates his suffering especially if he is covered with sores for the heat of a fire raises blisters which break and become open wounds.

Our poor lepers, children of Christ just as we are, are truly worthy of compassion and it is a pious duty for a Missionary Sister to devote her life to relieve their sufferings. We are often asked to what extent there is danger of contagion. The Sisters take all possible means to guard against it but duty comes first and we trust in God to protect us.

This branch of our Mission is in need of more workers. May it be God's will that many answer the call to assist His afflicted?

And we ask our dear Readers to help with their prayers. Christ had these unfortunates in mind when he said: "That which you do to the least of these, you do also unto me," for are not the lepers in their misery the lowliest of God's creatures and the most deserving of pity?

SISTER M. ST. BERCHMANS, W. S.
Nyassaland

Nomenclature of the Missions in Which The White Sisters Labor

ALGERIA

Mother House
Algiers 4 missions
Ain-el-Arba
Attafs
Birkadem
Birmandries
El-Affroun
Maison Carree
Rivet

TUNISIA

Bizerte
Carthage
Kairouan
La Marsa
Thibar 2 missions
Tunis
Tunis Sidi Brahim

ATLAS MOUNTAINS

Akbou
Beni-Mengallet 2 missions
Beni-Yenni
Bou-Nouh
Djemaa-Saharidj
Iril-Ali
Oued' hias
Oued-Aissi
Taguemount-Azouz
Tizi-Ouzou

SAHARA

Ain-Sefra
Biskra 2 missions
El-Golea
Ghardaia
Geryville
Laghouat 2 missions
Ouargla
Touggourt

GOLD COAST

Navrongo

FRENCH WEST AFRICA UGANDA

Bamako 2 missions
Bodo-Dioulasso
Kita
Koupela
Mandyakuy
Ouagadougou 2 missions
Toma
Samoe
Segou

Bwanda
Hoima
Kisubi
Nkozi
Rubaga
Toro
Villa Maria

RHODESIA

Cilubi
Cilubula 2 missions
Ipusikiro
Kayambi
Lubwe
Minga

BELGIUM CONGO

Albertville 2 missions
Baudoinville
Bobandana
Bunya
Costermanville
Kamisuku
Kasongo
Katana
La Fomulac
Logo
Loulenga
Mpala
Boukeye

RWANDA URUNDI

Astrida
Issavi 2 missions
Kabgaye
Katara
Muguera
Muyaga
Nyondo
Rushubi
Rwasa
Usumbura
Zaza

KENYA COLONY

Mangu
Mombasa

NYASSALAND

Bembeke
Kachebere
Mua
Ntakataka

TANGANYKA TERRITORY

Bukumbi
Kagondo
Kala
Kate
Karema
Kigoma
Kisa
Mary Hill
Mbulu
Mugana
Mwansa
Mwazzie
Ndala
Ujiji
Ukerewe
Ushirombo
Sumwe
Tabora
Zimba

In these 118 missions the White Sisters conduct 37 hospitals, 29 Maternity Hospitals, 44 Baby Welfare Centers, 98 Dispensaries, 9 Leper Colonies and visit the sick at domicile. Thus, through the care of the body, souls are won for God. Then for the moral and social education of the women and girls the Sisters also conduct 57 workrooms, 111 schools — primary, high and normal — 47 orphanages, catechetical classes at the missions and, to lead chosen souls to the state of perfection, 15 native Novitiates.

In order to maintain all these spiritual and corporal works of mercy, the White Sisters have recruiting houses, procures and sanitariums in BELGIUM, CANADA, ENGLAND, FRANCE, GERMANY, and HOLLAND.

Would you not like to help in their works and share their merits?
See inside of front cover.

MAY VOCATION MONTH

Christ's Plea

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Should
I become
a Nun?

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Should
I become
a Missionary?

Do pagan souls call me?

Why not try to do WHAT WE have done?



"The Sun shines successively on different parts of the earth — At present the Sun of Grace is shining on Africa. — The times of Providence strike hourly. We must be on the alert so as to leave neither before nor after but on the stroke, sharp. And I, the Pope, declare that Africa's hour has struck."

His Holiness Pius XI.

Should I become a Missionary of Africa?

Is this my hour?

I must think it over.

For information for the African Missions, write to: Mother Superior, White Sisters' Convent, Metuchen, New Jersey.

